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FOLLOWERS OF BUDDHA

An American Brotherhood

Buddhist Books

BY

DWIGHT GODDARD

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Followers of Buddha

An American Brotherhood

BY

DWIGHT GODDARD



SANTA BARBARA, CALIFORNIA

1934

INTRODUCTION

EFFORTS have been made during a number of years to establish Buddhism in America. Temples of the True Pure Land Sect have been opened in a number of cities on the Pacific coast, mainly for the benefit of the California Japanese. Efforts have been made, also, to introduce Zen Buddhism, notably by the Abbot Soyen Shaku at the time of the Congress of Religions at Chicago. He lectured in many places and his addresses were translated by Professor Daisetz Suzuki, under the title of *SERMONS OF A BUDDHIST ABBOT*. Zen centers were opened at San Francisco and Los Angeles by Rev. Nyogen Senzaki, and in New York by Rev. Sokei-ann Sasaki. Their method was to have regular lectures and daily meditation services, but the poor support they received limited their efforts. They had many learners but few became devoted converts. The weakness of this method seems to be that coming under the influence of Buddhism for only two or three hours a week and then returning to the cares and distractions of the worldly life, they fall back into the conventional life of the world.

The founder of the Followers of Buddha first became interested in Buddhism in 1923. He became a member of Shokoku Monastery in Japan in 1925. In 1931 he began to think of doing some sort of missionary work for Buddhism in America, but it was not until 1934 that his ideas took definite form, as described in the following pages. To avoid the disadvantages of the earlier efforts, Mr. Goddard advocates having a cooperative home in the country quite apart from the tense life of the city where a few Brothers can live a quiet Buddhist life, to which a limited number of learners could come and stay for a longer or shorter period, during which time they would be wholly under the rules and spirit of Buddha's Noble Path, thus giving the seeds of

INTRODUCTION

Buddhism more favorable conditions and longer time for taking root.

The plan is as follows: To have inexpensive refuges in Vermont and California and then to have a motor-van by which some of the Brothers can motor back and forth between the two places taking advantage of favorable climatic conditions, teaching and explaining the Dharma to those they meet by the way, selling Buddhist books, distributing literature, seeking new members and wider support for the Brotherhood.

This plan has certain advantages that the earlier plans have lacked. A fixed location tends to become an "institution" with mounting expenses, routine and a tendency to lapse into easy going ways. The plan of itinerating—of having no abiding place—keeps the Brothers awake, active and earnest. It was the plan that Buddha, Jesus and St. Francis followed. It presents a life of freedom from, dependence upon, and conformity to, the conventional life of the world. It gives opportunity for meeting many people and awakening interest in Buddha and his way of life. It is comparatively inexpensive, there are no salaries to be paid, no deficits to be made up, it is friendly and peaceful, it does not antagonize anyone, and it keeps true to the example and spirit of Buddha. This book is designed to set forth and to explain the ideals and principles and rules for the conduct of such a cooperative Brotherhood.

Buddha in his teachings and by his example emphasized certain things, namely, the importance of living a life of no attachments, a life of purity, a life of poverty, a life of thoughtfulness, a life of sympathy and kindness, and concentration of purpose. In this plan for an American Buddhist Brotherhood all of these things are kept in mind and conditions are arranged to be favorable to that end.

INDEX

Introduction	v
Buddha's Life and Teachings	1
Buddha's Way of Life, the Noble Eight-fold Path . . .	3
The Practice of Dhyana	9
What is Dhyana Buddhism?	13
Practical Rules for a Brotherhood	19
Order of Daily Service and Ritual	23
Forms of Membership	29
Service and Gifts	33

There Are Those Who Will Understand

*As one upon a rocky mountain standing,
Beholding all the people far below him
Plunged in their griefs, by birth and death o'er come,
Even thus, O Thou with wisdom filled, ascending
To the Palace of the Dharma, all beholding,
Look down, Thou griefless One, upon the people!
Rise up, O Hero, victor in battle!
O Caravan-leader, free from debt, go through the world!
May the Lord deign to teach the Dharma.
There are those who will understand.*

—Majjhima Sutra.

*They love Truth best who to themselves are true,
And what they dare to dream of, dare to do.*

—Lowell.

BUDDHA'S LIFE AND TEACHING

BUDDHA was born in India about 2500 years ago, a Prince of the Shakya Clan of the warrior caste. His mother died a few days after his birth and he was brought up by his mother's younger sister who afterward became the wife of the King, his father. As Prince Siddhartha, he grew up to manhood under conditions of wealth and power, but ever remained a quiet and kind-hearted youth, much given to study and thoughtfulness as to the meaning of life.

He married early a very lovely Princess, whom he highly honored and loved, but later left to become a wandering ascetic. They had an only son.

At the age of twenty-nine he renounced all claim upon the family power and wealth, left his home and became a wandering and mendicant seeker for enlightenment. For six years he lived a strictly ascetic life, but seeing its futility he abandoned it and thereafter lived a more moderate life of bodily restraint and mind-control. When he was thirty-five years of age, absorbed one night in mental concentration, he had a profound psychic experience from which he emerged with the enlightenment he sought, and then for forty-five years he wandered about northern India as a mendicant teacher.

His teachings were based upon the enlightenment that came to him in the psychic experience and were condensed into what he called the Four Noble Truths and the Noble Eight-fold Path. The Four Noble Truths were (1) the fact of universal suffering; (2) the cause of suffering; (3) the ending of suffering; (4) the Noble Eight-fold Path that leads to the ending of suffering. His teachings were devoted to the elucidation of this Noble Path which not only led to the ending of suffering but leads to the attainment of enlightenment, to sympathy and tranquility of spirit, and to

FOLLOWERS OF BUDDHA

Buddhahood. Almost at once disciples gathered about him and followed his example of living a homeless life of poverty, purity and meditation.

But greater than Buddha's intellect and wisdom was his wonderful spirit of sympathy and kindness and tranquility. He had the rare gift of mind and heart in perfect balance, and his understanding sympathy embraced all animate life. Kings came to him for counsel, learned men came to him for instruction, poor people came to him for sympathy, and he satisfied them all. From youth he had an instinctive tendency toward the wandering life of poverty whereby he could meet people easily and on friendly terms, and his spirit of kindness and wisdom revealed itself in all he did and said. In teaching he was very humble and patient, urging his disciples not to accept his teachings if they did not feel they were true teachings, and his last words were an enquiry if any of his disciples still had any doubts. He made friends and followers wherever he went. His wife persuaded her son to renounce all claim upon the ancestral throne and to follow his father. Many of the Shakya nobles became his disciples, his beloved step-mother the Queen, the Princess his wife, and later the King, his father, and thousands and thousands of others, until his teachings and example spread all over the Orient, and what is known as Buddhism continues to this day to have more followers than any other of the great religions.

When Buddha, the perfectly Enlightened One, the Blessed One, passed away his shelter was only a tree, but his spirit is enshrined in countless hearts.

BUDDHA'S NOBLE EIGHT-FOLD PATH

BUDDHA became "enlightened" when he was thirty-five years of age. The content of this enlightenment he condensed into what he called the Four Noble Truths: (1) The fact of universal suffering. (2) The cause of suffering. (3) The ending of suffering. (4) The Noble Eight-fold Path that leads to the ending of suffering. One must not only understand the meaning of these truths, he should understand their significance in relation to his own life. If all things are conditioned and all conditioned things are empty, transitory and pain-producing, and the Noble Path leads to emancipation, to enlightenment and to tranquility, then it is the part of wisdom for everyone to follow this Noble Eight-fold Path. What is the Noble Eight-fold Path?

1. **RIGHT IDEAS.** One must thoroughly understand these Four Noble Truths and accept them as the basis of all his thinking and understanding of life.

2. **RIGHT PURPOSE.** To make up one's mind to humbly, patiently, earnestly, perseveringly, follow the Noble Path, in order that he may be emancipated from bondage to suffering, may gain enlightenment of mind, and attain tranquility and sympathy of spirit.

3. **RIGHT SPEECH.** Speech is a connecting link between thought and action; if one guards his words and speech he will escape much suffering. Words and speech often obscure the truth from one's own mind. It is important, therefore, that one should restrain his speech. Speech should always be characterised by wisdom and kindness. Undue loudness, over emphasis, and excitement should be avoided. Words should not be prompted by prejudice, fear, anger nor infatuation. Careless and idle chatter and flippant words should

be avoided. Words that are liable to cause hard feelings, such as repeating scandal, mean or angry words should be avoided, and any words that deceive or cause misunderstandings, or arouse passion and lust. Words designed to gain some selfish advantage should be avoided, and all invidious distinctions and discriminations, and all dogmatic assertions and negations. In general speech should be confined to asking and answering questions, and because speech is so easily conditioned by crowd psychology, all formal speech before groups, audiences, and crowds should be avoided.

4. RIGHT BEHAVIOR. Besides behaving according to the ordinary rules of propriety, one should be especially careful to observe the Five Moral Precepts: (1) To practice kindness toward all animate life. (2) To avoid deceit in all words and acts. (3) To be pure minded in all sex relations. (4) To take only what belongs to one. (5) Not to use drugs or intoxicants of any kind.

5. RIGHT VOCATION. One must not engage in any business or profession that involves cruelty or injustice to either men or animals; it must be free from acquisitiveness, deceit and dishonesty; it must have nothing to do with war, gambling, nor prostitution. It must be a life of service rather than a life of profit. But for those who wish to devote their full strength and mind to attaining enlightenment, it must be a homeless life, free from all dependence upon and responsibility for family life, property, or society. The ideal life, therefore, is the cooperative life of a Brotherhood where conditions can be made especially suitable for following the Buddha's Noble Path. In such a Brotherhood it is possible to practice restraints as to food, sleep, clothing, labor, and to avoid things that irritate and disturb and hinder.

6. RIGHT EFFORT. As one advances along the Path one feels the need of something higher than mere precepts to guide his behavior, and to meet this need six spiritual ideals have been set forth:

BUDDHA'S NOBLE EIGHT-FOLD PATH

(1). One should always cherish a spirit of good-will and charity that will encourage one to expressions of sympathy and compassion as well as to material gifts for the relief of pain or need. One should always be ready to explain the Dharma whereby alone the cause of suffering can be eradicated.

(2). We have already spoken of the precepts for good behavior, but one should do more than simply obey the precepts: one should be constantly thoughtful of the feelings of others, and to do the things that will profit the general good rather than to bring to oneself comfort or profit.

(3). The ideal of patience and humility will prompt one to free his mind from fear, malice and anger, and to bear without complaint the common ills of life and the special experiences that come from one's own karma, ever keeping in mind the emptiness and transitoriness of all component things. One should not feel aggrieved by the acts of others, nor elated because of his own success. There should be no feelings of resentment or happiness because of the changing fortunes of life, but one should preserve an equitable mind that will always be kind and tranquil.

(4). The spiritual ideal of zeal and perseverance will keep one from being indolent and careless and changeable. If one neglects the outward behavior he is constantly reminded of his neglect by the disagreeable consequences that quickly follow, but in spiritual behavior the results are often so unseen and subtle that one often slips backward a considerable distance before the effect is noticed. Therefore one should be continually alert for spiritual success which, while not always being obvious, will be maturing old karma and storing a new and better. Moreover, one has not truly attained until he is zealous in manifesting.

(5). The spiritual ideal of tranquility will prompt one to a course that is often quite different from the old worldly life. In the old life one was in the habit of acting on choices determined by personal comfort or advantage, now, in the new life, in the practice of tranquility, one must often dis-

FOLLOWERS OF BUDDHA

regard personal comfort and advantage in an effort to be sincerely charitable and sympathetic. So long as one acts from motives of sympathy and kindness the mind will be undisturbed by consequences. So long as one has no desires he is undisturbed by conditions. So long as the mind is free from fear and anger and egoism it rests in peace. The mind should be trained, therefore, to be concentrated on spiritual ends.

(6). Thus far we have considered aspects of spiritual behavior that are more or less under the control of one's own will, but in the ideal of wisdom one should cease from all self-direction of volition and effort and, remaining tranquil in spirit, should yield himself in effortless ways a free channel for the manifestation of the ultimate principle of mingled love and wisdom.

7. RIGHT MINDFULNESS. The goal to be reached by Right Mindfulness is the establishment of a habit of looking at things truthfully. The truthful way of looking at things is to look at things as they truly are, rather than to judge things by their appearance and relations. It is quite different from instinctive reactions of the will-to-live; it is quite different from intellectual thinking which is based upon distinctions and discriminations. Intellectual thinking is primarily concerned with pragmatic ends; mindfulness is concerned with truthful and spiritual ends. Mindfulness is concerned with harmony and synthesis rather than with either profits or logic. Mindfulness borders on intuition, it is a connecting link between intellect and spirit, it is not a process of thinking about things and rearranging their relations, it is a fore-runner of the entering-into process of Dhyana.

Therefore, as one seeks to advance along the Noble Path at this stage of Mindfulness, he must discipline himself to practice honest and careful thinking and meditating, uninfluenced by any emotion of desire, or pride, or prejudice. He must try to keep his mind quite equitable and unbiased because at the next stage he is to use the results of his medi-

BUDDHA'S NOBLE EIGHT-FOLD PATH

tation as the basis for his practice of *Dhyana* and his search for realization of highest Wisdom.

8. RIGHT DHYANA. This word, *Dhyana*, has such a subtle meaning that it is not wise to substitute any common English word for it. The term, concentration of mind, is to be preferred because it throws the emphasis on the intuitional mental process rather than upon the thinking process. This is as it should be, for the whole intent of Right Dhyana is to train the mind in the right use of the intuitive faculty. In the history of human thought, more attention has been paid to intellectual thinking because that has been of more pragmatic advantage in the struggle for existence. For this reason the practice of *Dhyana* is particularly difficult to most people, and it is always liable to run off into a kind of dreamy still-sitting, or into a kind of glorified thinking that is often imagined to be inspirational, but is really the mind running loose with no control of censor or reason, a practice that leads to hallucinations.

On the contrary, Dhyana is under strenuous mind-control; it is wholly devoted to concentrating the mind's powers on the one task of excluding vagrant thoughts and of attaining intuitive realization of the true identity of the human mind with its underlying mind-essence. It is a peering into the inconceivable, and to be successful there must be no prejudice, no acquisitive desires, no preconceived notions, no hindrances of habit, attachments, defilement, nor anything else that will tend to condition the result. It is an honest and earnest attempt to transcend the ordinary thinking mind in an attempt to realize its true identity with Universal Mind. It is the sanest condition of the human spirit, the most exalted and the most rewarding, for by it it is possible to attain the highest and perfect wisdom.

As one considers the deeper significance of this Noble Path, one will note that it is not so much a path leading from low behavior to a more ideal behavior, it is rather a Path leading from an inferior mode of cognition to a higher and more perfect cognition. It is a path that leads from the im-

FOLLOWERS OF BUDDHA

perfect cognition of sense-perception and the faulty reasonings of the intellectual mind, to the more intimate cognition of self-realization of wisdom that comes from identifying one's mind with truth itself. Buddha teaches, that one can not attain this higher, intuitive cognition, except by a most restrained and mindful self-discipline of behavior; but the goal is not ideal behavior, it is ideal cognition.

Buddha taught that all should follow this Noble Path, even if they continued to live in the conditions of family life and immersed in worldly affairs. However, if they wished to become his true disciples and to follow the Path with the greatest hope of success, they must give up the family life, they must cut loose from all the world's entangling affairs, and adopt a homeless life of poverty and purity. This was the life that Buddha followed and this is the life the Brotherhood is trying to follow.

THE PRACTICE OF DHYANA

ANY discussion of the practice of Dhyana must be divided into two sections: outer conditions and inner conditions.

As to outer conditions. One's body should be rested and at ease; one's mind should be fresh and free from excitement; one's spirit should be tranquil and expectant. It is difficult to practice Dhyana in the midst of the distractions of worldly life; the circumstances of one's life should be so arranged as to be as propitious as possible. That is why a restrained, solitary and homeless life is almost a necessity if any great success is to be hoped for. Still, one should make a beginning in whatever state he is and then he should try to improve conditions as fast as he can. The periods of practice should come before meals, rather than immediately after; for many reasons an early rising is the best time. The place to be selected should be quiet and not subject to interruption, neither too light nor too dark. The best position is sitting cross-legged on a cushion the back part of which is a few inches higher than the front part. The body should be held perfectly upright with head erect, the hands resting in the lap with the left clasping the fingers of the right, and the eyes half-closed or closed. The whole body should be kept alert but free from any undue strain or tension. At first sway the body about a trifle so as to find the best position, then afterward resist any temptation to fidget or move about. The breathing should be slow and regular, the out-breathing taking rather more time than the in-breathing, and the breathing should be controlled from the abdomen. After the first few moments, attention should be given to the mind rather than to the body. As most American beginners have been used to sitting in chairs, this position may be difficult to maintain at first and may likely cause

FOLLOWERS OF BUDDHA

cramps in the feet and legs and pain in the back, but persevering patience will bring greater rewards than when seated in a chair. Remember that one reason for the discipline is to accustom oneself to subordinate the comfort of the body to the mind's control. It is generally found advisable, after sitting in this position for an hour, to stand up and walk about for five minutes, or to practice brisk calisthenics, and then to resume the Dhyana practice for another hour. Practice by longer periods is generally found to be better than many shorter periods, as it takes some time for the mind to become quieted.

As to inner conditions. The object of Dhyana practice is to transcend the use of the thinking mind by an appeal to the finer faculty of intuition. To this end one is to concentrate his attention on some result of his practice of Right Mindfulness, let us say, the emptiness aspect of all component things, not in an effort to more fully understand it intellectually, but to realize it, enter into it, identify oneself with it, in order to realize what emptiness is in its true and essential nature. In spite of the effort to thus concentrate the mind, probably other and vagrant thoughts will immediately arise. These are not to be forcibly rejected, nor is one to blame himself for their having arisen; they are part of one's inner life that must be accepted patiently and humbly, but are not to be grasped, nor dwelt upon, nor feared. They are all encompassed by Buddha's love and compassion, and will be disarmed and transmuted by his wisdom. Ignore them and permit them to pass away; then resume the effort to concentrate the mind and again try to give these vagrant thoughts no further chance to arise. Thus the effort to concentrate the mind must be ever renewed and ever deepened.

In the practice of Dhyana, if the mind is kept concentrated on this state of no-thing-ness, asking itself the question: "What is this emptiness of no-thing-ness?" it is doing everything which it can to realize highest Truth. This is the goal of the Noble Path, and this is why in Buddhism the practice of Dhyana is so all important.

THE PRACTICE OF DHYANA

This state of mind in which there are no rising nor passing thoughts, is Dhyana; the realization of such a state is *Samadhi*. Hui-neng, the Sixth Chinese Dhyana Patriarch, explained the difference between Dhyana and Samadhi, as follows:

“Dhyana means to be free from attachment to all outer objects and Samadhi means to attain inner peace. If we are attached to outer objects our inner mind will be disturbed. When we are free from all outer objects the mind will be at peace. Our essence of mind is intrinsically pure; the reason why we are disturbed is simply because we allow ourselves to be carried away by every change of circumstances. He who is able to keep his mind undisturbed by any change of circumstances has attained true Samadhi. To be free from attachment to any and all outer objects is Dhyana; to attain inner peace is Samadhi.”

When all thinking is excluded and the mind is tranquil, the spirit is free to rise into a higher consciousness as though it were merging into a more Universal Mind. Do not expect any quick nor magical results, nor any thoughts that the thinking mind can analyze and evaluate. Do not expect physical thrills nor definitive ideas; it is intuitive realization, identity of spirit, that is dawning. The results as they appear will be in the nature of deepening spiritual insight, clearing wisdom and a deepening peace. At first these moments of realization will be faint and fleeting, but with earnestness and patience they will increase in depth and duration, as old karma conditions are matured and cleared away, and as self-centeredness yields to love for all animate life. At first the only reward will be a kind of pleasurable feeling that all is well with life, and that one is not alone and unaided in meeting the issues of life. This indefinite feeling of faith and confidence in life will gradually increase as one comes to realize more and more fully the emptiness and dream-like nature of all component things, and the richness and beauty of the all-encompassing love and wisdom. There will come a clearer and truer insight into the

FOLLOWERS OF BUDDHA

beneficent nature of reality; one will come to realize the problem of suffering more truly, that there can not be compassion without suffering, and will gradually become aware of the rising within his own nature of a great heart of compassion. At first this realization will come gradually but will hasten and deepen as successful practice continues. Then, suddenly there will come a "turning about" within the deepest recesses of his spirit that will be revolutionary, life-enhancing and permanent. Expect it, watch for its coming, enjoy it, rest in it, but beware of analyzing it, or grasping it, or becoming attached to it. At first you will find it illusive, but be humbly patient, for suddenly it will be yours in its fullness and forever.

Do not be discouraged if you are not one of the fortunate ones who are given this supreme experience. Few there be who reach the heights! But every gain that is made by humble and patient effort, however, will be conserved in the karmic record and will surely reappear after its pattern in subsequent lives. There is a biological succession of lives, and there is a spiritual succession as well. It is, as Buddha said to his father, "Yours is a race of kings; mine is a race of Buddhas."

WHAT IS DHYANA BUDDHISM

BEFORE speaking particularly about the conditions that are suitable for a Brotherhood of the followers of Buddha, it is advisable first to describe some of the more general characteristics of what is commonly known as Dhyana Buddhism.

Almost immediately after the *parinirvana* of the Buddha, his followers began to divide into groups because of affinities in their natures. Some emphasized ethical behavior; some thought intellectual study of the Dharma of more importance; some enjoyed its mystical experience; and some, feeling their moral weakness and helplessness, stressed the love and mercy of Buddha and made their understanding of it a religion of faith and devotion; while still others being of a more practical nature emphasized the earnest, faithful and simple following of the Noble Path with little regard for scripture and forms. This latter division of the followers of Buddha came to be known as Meditation Buddhists (Ch'an in China, Zen in Japan). In adopting a name for them in English speaking countries it seems best to continue the original Sanskrit term for the eighth stage of the Noble Path and call them Dhyana Buddhists.

The Dhyana Buddhist is characterized by certain qualities that set him off from Buddhists of other types.

1. A Dhyana Buddhist is very practical. He tries to maintain a truthful and reasonable mind with no fads, no superstitions, no illusions of any kind. He believes that labor is a necessary and wholesome part of life and directs it toward useful and practical ends. He works in his garden to supply as far as he can his own food. He is content with simple food, clothing and shelter and tries to supply them by his own labor, but if earning money to supply his needs en-

croaches upon the time reserved for the practice of Dhyana he does not hesitate to beg for them, or to go without.

2. To the Dhyana Buddhist the all important thing is his individual experience of enlightenment, to be brought about by means of the practice of Dhyana. He thinks that enlightenment is the great end of life, so he subordinates everything in life to that end. He lives where he will be undisturbed and where he can have leisure and the best conditions for its practice. He sees that many of the conventions of life have grown up from habits and social customs that are a hindrance to his objective, so he ignores them and goes about his own more sensible ways. He does not see any practical advantage in ceremonial, ritual, or much reading, so he reduces them to a minimum.

3. He tries to build upon his own foundation. He believes that wisdom is within one's own mind, so he gives up seeking for it anywhere else. He keeps himself independent of any one else or the ways of anyone else; he does not judge others, he simply ignores them. He tries with all his mind and strength to get rid of hindrances to the realization of this inner wisdom. To this end he disciplines his life, goes without things; he subordinates everything to the one method of self-attainment through the practice of Dhyana. For this reason he deprecates reliance on letters and books and authority, on mass movements, legislation, war, or compulsion of any kind, but the compulsion of his own indomitable will. For the same reason, he does not try to dominate or teach anyone else, or to insist that he is right and they are wrong. He simply builds upon his own foundation, and lets others act as they please.

4. He believes in simple living and practices restraint with that end in view. He limits his hours of sleep; he wears only necessary clothes; he limits indulgence in mere pleasure or comfort; he resists every tendency toward institutionalizing his method, or the building of unnecessary and costly buildings, the multiplications of officials and red-tape, or organization of his thoughts. He sleeps, he brings water,

he chops wood, he cooks his food, he helps his brother. When he is tired he rests and drinks a cup of tea, but in every act he tries to practice Dhyana with no ulterior end in view. He sees harm and danger in the too free use of words, so he limits talk all he can, and when he has occasion to speak, he speaks softly and briefly, without guile or fear or any ulterior purpose.

5. He delights in solitude and silence, finding in them his best approach to enlightenment. He distinguishes the simple act from its concomitants of use and purpose. He recognizes that if enlightenment comes from within his own mind, he must keep it as pure and free and transparent as possible.

6. As solitude and silence are best secured in the country away from the noise and confusion and tension and restrictions and compulsions of city life, he loves to live in the country and from that he comes to love nature's silences and solitudes. As nature has all manner of presentation he becomes sensitive to her varying phases of days and nights and seasons; he loves her hills and forests, her rocks and brooks and vegetation and grass and flowers, her nights and stars. He learns to notice the natural traits of vegetation and animal life and comes to have sympathy for them and affection.

7. In this solitude and silence in communion with nature, he notices the natural unfolding and blossoming and bearing fruit of the human lives about him. Such a course of life naturally leads to peace of mind and to contentment of spirit; he is satisfied with the simple things he can do for himself. He does not envy other people their riches, their greater comforts, wider opportunities, more comprehensive knowledge, deeper experience; he is quite content with what he has and is.

8. He is full of faith and optimism and good cheer. As he sees the results of his own labor to supply his simple needs, and as he sees his mind constantly unfolding by his practice of Dhyana, he steadily gains confidence. With enlightenment comes an unfolding appreciation of what is

FOLLOWERS OF BUDDHA

really necessity in life and of all that is good and lovely in other people and in the circumstances that surround him. Why should he be otherwise, believing that he is surrounded and supported and companioned by hosts of unseen Buddhas and Bodhisattvas with all their abounding resources? Every day he gains increased appreciation of the truth and beneficence underlying all things, and of their power and wisdom and love to supply all his needs.

9. His ethics are based on individual morality. He cares little for specific rules and regulations because in his simple life they are unnecessary and so long as he loves all animate life, rules to restrain him from evil conduct have no meaning. He has no wealth, so others do not envy him nor endanger him. As he does not covet the wealth of others, why should he lie or steal? He knows that if he is to gain enlightenment and tranquility of mind, he must be free from lust of any kind, so he practices purity and kindness spontaneously without need of ethical rules.

10. He tries to restrain his likes and dislikes. In his contact with physical life he must exercise a measure of discrimination, but he tries to see good in everything, especially in other people. He tries to minimize discrimination of differences in a constant effort to realize the underlying sameness for he knows that it is in likenesses that unity and peace are to be found. He knows that all instinctive desires are based on imaginary values, so he ignores them as far as he can in the interests of peaceful living and friendly relations. He knows that there are no distinctions and discriminations in Buddha's love and compassion, so he tries to actualize the same spirit in his own mind.

11. In his living he tries to actualize the realization of Buddha that comes to him in his practice of Dhyana. He omits everything that appears to be irrelevant and unnecessary and tries to reduce life to its lowest terms of simplicity. He has no extra clothes, no unnecessary money, few books, nor anything that by its possession might become a burden or a bond. He has nothing to do with unnecessary comforts

WHAT IS DHYANA BUDDHISM

or luxuries, or mechanisms designed merely to save time and effort. He has nothing to do with the externals of religion, churches, services, priestcraft, vestments, ritual, ceremonials, being better satisfied to express his spiritual feelings in silent concentration of spirit, in the earnest radiation of love and compassion, and in kindly and sympathetic service.

12. In his thinking, he tries to restrain his mind from all unnecessary dualistic thoughts. He knows that all unhappiness rises from a disturbed mind, so he tries to prevent the disturbing thoughts from rising, or if they gain entrance to let them die away as quickly as possible. The ideal of Dhyana is a pure, restrained, tranquil and transparent mind. This ideal he knows cannot be attained if he becomes attached to dualistic thoughts, or even if he allows them to enter his mind. He knows that all pairs of opposing thoughts have no true distinction and if admitted breed all manner of disturbing emotions; so he tries to exclude them from attention. All such dualistic thoughts as, existence and non-existence, good and evil, big and little, sin and righteousness, self and otherness, mine and yours, purity and impurity, all such thoughts are delusive and trouble provoking. When the mind is pure and transparent, then the wisdom and compassion of mind-essence can manifest its own self-nature in ways that are harmonizing and peaceful; so in his thinking he tries to keep his mind a free channel for the manifestation of truth and kindness, unconditioned by any emotionalism or acquisitiveness. Even in the practice of Dhyana he tries to avoid any thoughts of success or failure. He practices Dhyana not for its emotional rewards, but because he is convinced that it is the only way he can attain enlightenment and Buddhahood. For these reasons he tries consistently to avoid all emotionalism and sentimentality, in relation to ultimate reality; choosing to think of it in terms of principle rather than in terms of personality.

13. In his thoughts concerning his own personality, he tries to maintain the same austere detachment. He is

nothing but one of the infinitely many appearances that rise and pass owing to the concurrence of causes and conditions. He constantly repeats to himself: "Now I know that I and all my acts are empty and transitory, dreams that have been caused by my greed, anger and infatuation as conditioned by successive waves of karma and expressed by body, lips and mind."

In his philosophic thinking the Dhyana Buddhist is a loyal idealist and monist. There is but one Ultimate Principle—inscrutable but being such as it is. While being inconceivable to the human mind, nevertheless, it appears to have a three-fold significance: It exists as universal Essence, as boundless Potentiality, and as a perfect balance of Activity. As this Ultimate Principle manifests itself it seems to be a blending of two lesser principles—the principle of radiation and the principle of integration. The action, reaction and interaction of these lesser principles under an equally underlying law of causation results in an infinitely manifold multiplicity of mental and physical phenomena. But these multiplicities being transitory and empty of any self-nature are dreamlike and imaginary.

Therefore, it is the part of simple wisdom for human beings to seek to identify themselves with this Ultimate Principle, to realize an enlightened consciousness of it, to bring one's life into conformity with it, and to rest in and to enjoy its peacefulness. To attain this good end, the Buddha's Noble Path appears to be the best, in fact, the only method. The Dhyana Buddhist, believing this to be true, subordinates everything else in an effort to follow it. In the experience of devoted Buddhists the world over and for twenty-five hundred years the best conditions for following the Noble Path are the following: to have no fixed abiding place, to live a life of poverty; to live a life of sexual purity and celibacy; to live a life of restraint and self-control; to live a life of unselfish kindness and helpfulness; to live a thoughtful life, reading and meditating on the Scriptures; and especially to practice Dhyana regularly.

PRACTICAL RULES FOR THE DAILY LIFE OF THE BROTHERS

1. THE FIVE PRECEPTS. (1) Not to kill or be unkind to any living creatures. (2) Not to cherish impure thoughts. (3) Not to deceive. (4) Not to take anything that does not belong to one. (5) Not to partake of drugs or intoxicating drinks.

2. FIVE ADDITIONAL PRECEPTS. (1) To have as little to do with money and valuable things as possible. (2) To live a strictly pure and celibate life. (3) Not to sleep on soft beds. (4) Not to use ointments and condiments. (5) Not to attend entertainments or take part in games of chance.

3. THE SIX PARAMITAS. (1) Charity and sympathy. (2) Behavior to be determined by its relation to the happiness and benefit of others. (3) Humility and patience. (4) Zeal and perseverance. (5) Concentration and tranquility of mind. (6) Wisdom.

4. OBSERVANCE OF RULES. Brothers are to be cheerfully obedient to the rules they are asked to observe and to the duties they are asked to perform. All questions as to the meaning of the rules are to be referred to the Director and his interpretation is final. In grave cases an appeal may be made to the whole body of Brothers but a two-thirds vote is necessary to reverse the Director's decision.

5. HARMONY AMONG THE BROTHERS. In cases of flagrant immorality or serious dissention among the Brothers the Director shall try to settle the matter privately, but in case of failure, he shall summon a meeting of all the Brothers and together they shall try to compose the difference. If this fails, the Director shall request the recalcitrant Brother to withdraw from the Brotherhood. If asked to go away, a Brother shall do so promptly and without un-

FOLLOWERS OF BUDDHA

pleasantness. If later on an ex-Brother should have a change of heart and desire to return to the Brotherhood his request shall be considered as in the case of a new Brother.

6. OUTSIDE INTERESTS. Brothers are not to have any outside interests, employment or worldly friends to distract their attention and interest from the main purpose of the Brotherhood. Worldly newspapers, magazines and books are not to be brought onto the premises, for the same reason. Brothers should not use their free time to relapse into worldly ways, or concern with world affairs, or idle talk, or discussions, or joking, or anything that tends to weaken one's mind-control and tranquility. Brothers are not to go away from the premises without notifying the Director, nor are they to invite worldly friends to visit them.

7. KINDNESS. Brothers are expected at all times and under all circumstances to practice kindness toward all people and all creatures. It is especially important that nothing shall be said or done to cause another Brother to feel badly, or that will cause strife within the Brotherhood, for harmony among the Brothers is of highest importance.

8. FOOD. Only two meals will be served, at six and twelve. Only vegetables, fruits, cereals, and nuts, with eggs and milk, will be served and only in limited quantities. The meal is to be partaken of in silence. Grace is to be said before and after the noon meal. No food is to be eaten between meals, except tea and a slight lunch after the evening practice of Dhyana, if there has been hard labor during the day. Indulgence in sweets, unnecessary condiments, and coffee is to be restrained and the use of tobacco is forbidden.

9. CLOTHING. Clothing is to be simple and inexpensive and is to be used until it is worn out. The possession of expensive, stylish and unnecessary clothing is forbidden. The use of silk and leather is to be avoided.

10. USE OF MONEY. Brothers are to have no private money. All private money or property is to be relinquished to relatives or friends, or given to the Brotherhood to be

PRACTICAL RULES

used for the common good. If a Brother needs money, he may ask for it from the treasurer who will supply what is necessary, as far as he is able to do so.

11. LABOR. Every Brother is expected to have some work assigned to him for each morning. The work may be frequently rotated and changed, or it may be a continuing task according to the ability of each Brother, to be determined by the Director. At the request of the Director Brothers may be asked to do outside work for which no money payment will be accepted. If food or other things are offered in exchange they may be gratefully accepted.

12. GUESTS. Any man who is sincerely interested in Buddhism and who desires instruction in it may be received as a guest for a limited time by the approval of the Director. Such a guest is expected to observe in a general way the rules of the Brotherhood, and to give evidence of his sincere purpose to profit by the instruction and practice. In their attitude toward a guest the Brothers should be very careful to reflect the spirit of Buddha, seeking above all else to recommend the Dharma by their own conduct. They should avoid general conversation and shall seek to teach and to explain the Dharma to the best of their ability, always remembering that the best gift is the gift of the Dharma. There should be no urging upon a guest to become a Buddhist, leaving that to the guest's own decision. All callers and friends shall be considered as guests of the Brotherhood, and shall not be invited to private rooms or to meals.

13. LADIES. As the Brothers are trying to live a tranquil life, the presence of ladies at the Refuge is not desired. If they call they are to be received courteously, but they are not to be invited to call, or to be received in private, or to eat with the Brothers, or to be present at any of their exercises.

14. DHYANA. Whatever the Brothers may be doing, or wherever they may be, they should always arrange the day so as to include some time for the quiet practice of Dhyana.

FOLLOWERS OF BUDDHA

15. THE DAY'S DUTIES:

4:30—Rising bell.

4:45-6:45—Practice of Dhyana.

7:00—Breakfast.

7:30-11:30—Labor.

12:00—Dinner.

12:30-2:00—Free time.

2:00-4:00—Practice of Mindfulness.

4:00-5:00—Free time.

5:00-7:00—Practice of Dhyana.

7:00—Light lunch and free time.

9:00—Lights out.

ORDER OF THE DAILY SERVICE

PRACTICE OF RIGHTMINDFULNESS

I. INVOCATION.

ADORATION TO TATHAGATA, the inscrutable Ultimate.

ADORATION TO DHARMAKAYA, the universal, inconceivable Essence of Tathagata.

ADORATION TO SAMBHOGAKAYA, the boundless Potentiality of Tathagata.

ADORATION TO NIRMANAKAYA, Tathagata in its myriad forms of appearance and transformation.

II. Notices, answers to questions, instructions.

III. READINGS FROM THE SCRIPTURES.

IV. REPEATING THE THREE REFUGES.

The myriad, myriad things which the senses perceive and the conscious mind discriminates and thinks about are transitory and empty. They are dreams that have been caused by our greed, illusions and infatuation, as conditioned by waves of karma and expressed by body, lips and mind. If desired and grasped, they lead to suffering. The only Reality is Essence of Mind. Mind as Essence is universal, undifferentiated, inconceivable. The Dharma of its self-nature is the Ultimate Principle. As Ultimate Principle, mind is irradiant in creative activity, manifesting itself in all manner of transitory appearances. Mind as Ultimate Principle is also integrant, forever drawing these transitory appearances into harmonious relations and into final identity with itself. Mind, therefore, whether as Essence, as Potentiality, as Activity, is all in all and is perfect Oneness.

To Buddhists that which is Mind is Buddha. Buddha, therefore, is universal, inconceivable, ineffable. As Ultimate Principle, Buddha is irradiant in perfect Wisdom and

FOLLOWERS OF BUDDHA

ingratiating in perfect Love and Compassion. This changing world of appearance, with all its greed, illusion and infatuation is Buddha; all its awakening faith, its aspiration, its courage, its enlightenment, its sympathetic kindness, is Buddha; karma and re-birth is Buddha and Nirvana is Buddha. The mental habit of discriminating as to appearances is Ignorance; Wisdom is the recognition of the Oneness of all things in Buddha.

The purpose of the Buddha's Noble Path is to enable one to attain within his deepest consciousness self-realization and patient acceptance of this highest truth. To those who follow the Noble Path, Buddha is Refuge, Dharma is Refuge, The Brotherhood of the Noble Path is Refuge. I take my refuge in Buddha; I take my refuge in Dharma; I take my refuge in the Brotherhood of the Noble Path. This is my sincere purpose.

V. REPEATING THE VOWS.

THE VOWS OF THE NOBLE PATH

1. We vow to think only right thoughts.
2. We vow to follow the Noble Path to enlightenment and Buddhahood.
3. We vow to guard our speech: not to chatter idly, not to slander, not to speak falsely, not to boast, not to speak unkindly.
4. We vow to behave rightly: not to harm any living creature, not to take what does not belong to us, not to think or act impurely, not to act deceitfully, not to indulge in intoxicants and drugs.
5. We vow not to practice any livelihood that will bring harm or loss to anyone.
6. We vow to be charitable, to be kindly and well behaved, to be humble and patient, to be zealous and persevering, to be tranquil and to act wisely.
7. We vow to be mindful and considerate.
8. We vow to practice Dhyana regularly.

ORDER OF THE DAILY SERVICE

THE VOWS OF BODHISATTVAHOOD

1. We vow to love and serve all people.
2. We vow to resist and subdue all evil desires.
3. We vow to study all scriptures.
4. We vow to follow the Noble Path however difficult it may be.

VI. REPEATING THE NAMES OF THE BUDDHAS AND BODHISATTVAS.

1

ADORATION to Vairochana, the Dharmakaya Buddha.

ADORATION to Amitahba, the Sambhogakaya Buddha, the Holy Spirit.

ADORATION to Shakya-muni, the Nirmanakaya Buddha.

ADORATION to Jesus, the Christian Messiah.

ADORATION to Maitreya, the coming Buddha.

2

ADORATION to Avalokitesvara, the Bodhisattva of tender compassion.

ADORATION to Samantabhadra, the Bodhisattva of purest spirituality.

ADORATION to Manjushri, the Bodhisattva of highest wisdom.

ADORATION to Ti-tsang, the Bodhisattva of gentle kindness.

3

Adoration to Kashyapa, the understanding Disciple.

Adoration to Maudgalyayana, the learned Disciple.

Adoration to Sariputra, the zealous Disciple.

Adoration to Ananda, the beloved Disciple.

Adoration to all the Patriarchs, to Ashvaghosha, to Nargajuna, to Vasabandhu, to Bodhidharma, to Hui-neng and countless others.

Adoration to the Disciples of Jesus, to John the Baptist, to the beloved John, to impulsive Peter, to zealous Paul, to faithful Francis of Assisi, and to all the Christian saints.

VII. THE PRAJNA-PARAMITA SCRIPTURE.

Thus have I heard: At one time the Blessed One, together with some of the highest Bodhisattvas and a great company of bhikshus, were staying at Mount Gridhrakuta. The Blessed One was sitting apart absorbed in samadhi, and the Noble Bodhisattva Avalokitesvara was meditating on the profound *Prajna-paramita*.

The venerable Sariputra, influenced by the Blessed One absorbed in samadhi, spoke thus to the noble Bodhisattva Avalokitesvara: If a son or a daughter wishes to study the profound *Prajna-paramita*, how is he to do so?

The noble Bodhisattva Avalokitesvara replied to the venerable Sariputra: If a son or daughter wishes to study the profound *Prajna-paramita* let him think thus: Personality? What is personality? Is it an enduring entity? or is it made up of elements that pass away?

Personality is made up of the five grasping aggregates, form, sensation, perception, discrimination and consciousness, all of which are by nature empty of any self nature. Form is emptiness; emptiness is not different from form, neither is form different from emptiness; indeed, emptiness is form. Also, sensation is emptiness; emptiness is not different from sensation, neither is sensation different from emptiness; indeed, emptiness is sensation. In like manner, perception, discrimination and consciousness are all alike emptiness.

Thus, O Sariputra, all things having the character of emptiness have no beginning and no ending. They are neither faultless nor not faultless, they are neither perfect nor not perfect. In emptiness there is no form, no sensation, no perception, no discrimination, no consciousness. There is no eye, no ear, no nose, no tongue, no sensitiveness to contact, no mind. There is no form, no sound, no taste, no touch, no mental process, no object, no knowledge, no ignorance. There is no destruction of objects, there is no cessation of knowledge; there is no cessation of ignorance. There is no Noble Four-fold Truth: no pain, no cause of

ORDER OF THE DAILY SERVICE

pain, no cessation of pain, and no Noble Path to the Cessation of Pain. There is no decay and no death, neither is there any destruction of the notion of decay and death. There is no knowledge of Nirvana, there is no obtaining of Nirvana, there is no not obtaining of Nirvana.

Why is there no obtaining of Nirvana? Because Nirvana is the realm of no-thing-ness. If the ego-soul of personality is an enduring entity, it can not obtain Nirvana. It is only because personality is made up of elements that pass away, that personality may attain Nirvana. So long as man is approaching ultimate Wisdom, he is still dwelling in the realm of consciousness. If he is to realize Nirvana he must pass beyond consciousness. In highest Samadhi, where consciousness has been transcended, he has passed beyond discrimination and knowledge, beyond the reach of change and fear, he is already enjoying Nirvana. The perfect understanding of this and the patient acceptance of it is the ultimate Wisdom that is Prajna-paramita. All the Buddhas of the past, present and future, having attained highest Samadhi, awake to find themselves realizing this highest perfect Wisdom.

Therefore, everyone should seek self-realization of Prajna-paramita, the Truth of perfect Wisdom, the unsurpassable Truth, the Truth that ends all pain, the Truth that is forever True.

O Prajna-paramita! O Transcendent Truth that spans the troubled ocean of life and death, safely carry all seekers to that other shore!

Gate, gate, paragate, parasamgate, bodhi, svaha! Gone, gone, gone to that other shore; safe on that other shore, O Wisdom Transcendent! So may it be.

VIII. THE PRACTICE OF MINDFULNESS.

Sitting quietly with empty and tranquil mind, realizing the mind's pure essence. Realizing that the mind's pure essence is the universal Essence that underlies all things, that embraces everything, that is everything, but which forever abides in emptiness and silence.

FOLLOWERS OF BUDDHA

Sitting quietly with empty and tranquil mind, realizing Mind-essence. Realizing its universal emptiness, its eternal silence. Realizing its inconceivable purity, its boundless potentiality, its undisturbed peacefulness.

Sitting quietly with empty and tranquil mind, realizing that this universal emptiness and eternal silence that is Essence of Mind is the Bliss-body of Buddhahood with all its abounding riches of wisdom and compassion abiding in undisturbed peacefulness. Sitting quietly realizing Buddhahood. Realizing its inconceivable purity and perfect peacefulness, realizing its boundless potentiality for love and wisdom, realizing its emptiness and silence.

Sitting quietly with empty and tranquil mind, realizing that what is Mind-essence is Buddhahood and what is mind is Buddha. Sitting quietly with empty and tranquil mind, realizing the mind's pure Buddhahood. Realizing the mind's pure Essence. Realizing its purity and its peacefulness, realizing its potential wisdom and compassion, realizing its emptiness and silence.

Sitting quietly with empty and tranquil mind, realizing the mind's pure Essence, realizing the mind's pure Buddhahood.

(Continue this Mindfulness for fifteen minutes.)

FORMS OF MEMBERSHIP

I

HOMELESS BROTHERS

To become a full Brother one must have resolved, definitely, to give up everything that hinders the attainment of enlightenment by means of the practice of Dhyana. This means that he cuts himself off from all connection with and responsibility for his family. If married he must make some satisfactory arrangement with his wife so that he is no longer responsible for her support or the support of any children there may be. He may at infrequent intervals visit his home but he is to have no relations with it other than friendship. He is to have no relations with his former wife except in the presence of others. If there is any personal or family property it is to be disposed of either by renouncing all right to a share of it, or by giving it away entirely and finally. Henceforth he must look upon the Brotherhood as his only home and exclusive interest. He may give his money or property to the Brotherhood if he chooses to do so, but by so doing he must not do injustice to others. In making such a gift to the Brotherhood, also, he must renounce all control over it, or any expectation of receiving especial rights or favors, or its return under any circumstances whatsoever. Nor is such a gift to be considered as giving him any exemption from the rules of the Brotherhood, or as being a purchase price for any permanency other than the regular rules give him. A Brother agrees to abide by all the rules of the Brotherhood so long as he elects to remain with it, and if he leaves the Brotherhood, either voluntarily or by decision of the Director and the Brothers, he must go away peacefully without making any claim upon the Brotherhood for loss, or remuneration for services, or gifts, or anything else.

FOLLOWERS OF BUDDHA

In cutting himself off from all relations and responsibilities with the world, the Homeless Brother does so with the single purpose of devoting himself to the attainment of enlightenment and Buddhahood. In making his decision to do this he does so in faith that the other Brothers and Lay Members will take good care of him, and, on his part, he devotes all his life to sharing any wisdom or merit that may come to him by his devotion to whoever may need his instruction or help. A Homeless Brother is, therefore, the treasure of the Brotherhood, to be protected and cared for with affection and solicitude. At the same time the Homeless Brothers are a field for the Lay Members, to be cultivated for its harvest of enlightenment.

II

LAY BROTHERS

A Lay Brother is one who sincerely believes in Buddha, Dharma and the Brotherhood, but is not yet ready to become a Homeless Brother. To become a Lay Brother one must give up for the time being everything that might hinder his giving exclusive attention to the attainment of enlightenment and Buddhahood by the practice of Dhyana. This means that for the time being he cuts himself off from his family and from all other interests and responsibilities. A Lay Brother so long as he remains a Lay Brother, need not finally get rid of any property he may have, but he must arrange his affairs so that for the time being he shall have no responsibility for them that would detract his attention from the task in hand. If he receives any money for his personal use he shall immediately turn it over to the Brotherhood for the common use. A Lay Brother shall observe all the rules of the Brotherhood exactly as though he was a Homeless Brother. A Lay Brother differs from a Homeless Brother only in the permanency of his renunciation; in a sense he is under probation. Everyone must enter the Brotherhood as Lay Brothers and must remain as such for

FORMS OF MEMBERSHIP

one year at least, after which they may be considered for full membership as Homeless Brothers.

While the Lay Brothers are not the particular treasure of the Brotherhood that the Homeless Brothers are, nevertheless there is the closest ties between them. The Homeless Brothers have a particular duty toward the Lay Brothers to teach them the true understanding of the Dharma and to encourage them in their effort to follow the Noble Path, while the Lay Brothers have a particular duty to care most affectionately for the comfort and welfare of the Homeless Brothers, even if they lack or go without themselves.

III

LAY MEMBERS

Lay Members are those followers of Buddha, who are unable to give up all relations with their families and with the activities and the responsibilities of the worldly life, but who are trying to live a good life as far as they are able to do so under those circumstances. Being engaged in the responsibilities and activities of family life and business, they often have little time to devote to the attainment of enlightenment and, therefore, are dependent upon the Homeless Brothers for instruction and encouragement. For that reason they desire to be members of a Brotherhood, and being engaged in productive activities they are able to contribute toward the support of the Brothers. There is, therefore, a close and intimate tie between the different classes of members. It leads the Lay Members to feel very grateful to the Brothers for their instruction and encouragement, and it leads them to be very considerate of the Brothers' welfare.

One of the conditions in becoming a Brother is that he shall devote all he has and is to the emancipation of all men. To that end he prepares and circulates suitable literature both for beginners and for advanced followers. This literature is designed first of all for the Lay Members and is sent

FOLLOWERS OF BUDDHA

to them freely as soon as issued. One of the conditions in becoming a Lay Member is that he shall contribute regularly toward the expenses of the Brotherhood so that the Brothers may devote all their time to the attainment of enlightenment. The need of the different classes of members for each other is mutual, therefore: The Brothers need the material gifts of the Lay Members, the Lay Members need the spiritual help of the Brothers.

NOTE: This American Brotherhood of the Followers of Buddha is designed for men only. A corresponding sisterhood is just as necessary, but for obvious reasons it must be designed differently and be kept separate.

SERVICE AND GIFTS

IN referring to the financial support of the Brotherhood we do not wish to over emphasize it or to make it of undue importance, but the Brothers have to have food and shelter and the Lay Members need the spiritual discipline of considering and responding to the needs of others.

The contribution which the Brothers make to the general social welfare is in the circulation of those truths and the radiation of those principles which tend to make people happy and peaceful. Their example of simple, kindly and peaceful living is worth much to society and society can well afford to support them. Being teachers of a wise way of life, they are to be classed with other religious and secular teachers whom society has always been willing to support. Buddha said that the best gift was the gift of the Dharma. The Brotherhood will be glad to bestow this priceless gift on any who seek for it with earnestness and sincerity.

It is not the intention of the Brotherhood to accumulate an Endowment Fund as Buddha taught his followers not to depend upon money and to have as little to do with it as possible, but it is desirable to carry a small reserve fund to even up the irregularity of gifts.

The routine expenses of the Brotherhood are not very large and the Brothers are used to going without unnecessary things, but it does need the gifts of the Lay Members. Then there are the fixed charges, taxes, interest, electricity and water. Fortunately there are no salaries to be paid and no support of relatives.

Besides the running expenses there are occasional needs that the Brotherhood hopes to have supplied some day. We need a suitable Meditation Hall. We need a more retired and commodious property somewhere in California as a

FOLLOWERS OF BUDDHA

refuge and shelter where the Brothers can raise more of their own food and be less disturbed by the turmoil and attractions of a near-by city. The buildings need not be large nor expensive; indeed, if we had the land we could build the necessary buildings with our own labor. At present we are well conditioned, but the number of Brothers will be slowly increasing and as the Brotherhood becomes known there will be guests to be cared for.

One of the dreams of the Brotherhood is to own a motor-van that can be a temporary home for some of the Brothers as they seek to actualize the Buddha's injunction—"Have no abiding place." Buddha had none, Jesus had none, St. Francis had none; why should we? In this country distances are great and there are laws against vagrancy, but the spiritual advantage of itinerating is worth seeking and conserving. With a motor-van we can itinerate between our Vermont refuge and our California refuge and thus take advantage of propitious seasons. It will enable us to "sell the Dharma" as well as our books and will aid in the distribution of literature. It will enable us to meet many people, to contact old friends and make new ones, some of whom will become Lay Members and future Brothers.

One of the activities of the Brotherhood is the publishing of Buddhist books for which there is little demand at present but the circulation of which is essential if there is to be any future growth of Buddhist sentiment in America. The cost of publication and distribution where there is little sale is considerable but it is an expense that is well worth while.

Ultimately it will be desirable to invite a competent Chinese or Japanese Dhyana Master to be our instructor in the deeper meanings of the Dharma and to be a guide in the experiences of the Noble Path. This will involve an additional expense that we are unable to bear at present, but we hope to accomplish it in due time.

While we have a summer refuge in Thetford, Vermont, our head office will be in Santa Barbara, where all corres-

pondence should be sent. If any one is interested in Buddhism "for Americans, by Americans, in America," be they men or women, we will be glad to answer questions, give information and literature. We will be more pleased to welcome you as a sincere follower of Buddha.

Yours fraternally,

FOLLOWERS OF BUDDHA,

DWIGHT GODDARD, Director.

60 Las Encinas Lane,
Santa Barbara, California.

